

subject. The first is simply the creature brought forth. The second is the same subject made a new creature. See John 3: 3-6. II Cor. 6: 17. Gal. 5: 15. We are born of water and of the spirit because we have been begotten by the word of God.

#### PASSING THROUGH THIS WORLD.

[Prepared and read by request, at our second Brumbaugh Reunion, by Mrs. A. B. Summers.]

We pass through this world but once. The first stage of our existence in this world we call childhood. This, to many of us is perhaps the most pleasant period of our existence. It was in our early childhood when we were free from the cares and toils and trials that maturer years bestow upon us, it was then, that the little clouds that gathered in our sky were soon dispersed by a dear mother's kiss or a father's gentle caress, when our hearts were as pure as the air we breathe, and our whole life was filled with gladness. O what bright memories loom up before us of those gladsome childhood days, when the home circle was yet unbroken, and our young hearts were oft-times cheered by the coming of aged and gray-haired loved ones that now are mouldering in the grave. How blessed, how sacred are the visions and dreams of our childhood.

We pass on in this world and ere we are aware we are ushered in the arena of youth. During this part of our existence is the time that preparation should be made for our life work. It is the time for educating the mind and heart, the time to form useful habits, the time to make good resolutions, to acquire the graces that adorn manhood and womanhood with principles that declining years cannot efface.

It has been said that youth is the seed-time of life. How important then that the seed sown is of the best. Too many, we fear, indulge in sowing "wild oats." We do not realize the fact that that which we sow, we also must reap. As we pass on in life to the attainment of full manhood and womanhood, the importance of a noble Christian life increases. Our duties become more numerous, our responsibilities weightier, opportunities for doing good on every hand, and our position in life demands multiplied efforts to advance every movement that has for its motto the elevating of mankind, either socially, morally or religiously. As we pass this way but once, if we neglect to fulfill our mission, our life will be a failure, the loss irreparable, and all our hopes of a promising future forever blighted.

#### NATIONAL CONFERENCE.

J. B. WAMPLER.

The time for the convening of the National Conference is drawing nigh. No doubt many of our dear brethren and sisters are very anxious about the work, and its result. I confess I am somewhat concerned from the suggestions and propositions set forth by some who have written. It looks to me as though there might be another contest similar to that at Warsaw, Indiana. A few years ago I was informed by one, that I supposed knew what he was saying, and I still think so, that those papers referred to by our dear brother J. Allen Miller should never trouble us any more. Hearing that I rested easy, feeling hopeful that the "Church" we love so devoutly, that our good Father in heaven has so abundantly blest, during the past 13 years, had become fully satisfied that the Bible, the whole Bible, and nothing but the Holy Bible, is necessary for the full and complete government of the people of God. The law of the church, is set forth by the Great head of the church; and the local churches obeying that law, we can come together in National Conference and work together as one body in Christ. We send those who are ordained and thus set apart for the work of the Master, to preach and organize churches, and then in our communications in the B. E. say we need organization. Brethren we need to know that all the congregations are organized on the Gospel alone platform, and that we are not as local churches, independent congregational in our government. We will do well to learn the fact that if a church (or local congregation) does not practice the doctrine of Christ, she can and biblically must be disowned by the *general church*.

It is evidently right to see that all church property is rightfully owned by the church universal, and if a local congregation fails, the property should be controlled by the general body. I was under the impression that as a chartered body, such was the case. The lot purchased for the Blanco church edifice to be erected upon, we deeded to the Brethren church, forever to be held as the property of the church by the present trustees and their successors. If I am mistaken I hope to be pardoned and will favor the getting of the matter into a proper and legal form so that all church property will be owned by the church universal. But the making, constituting and adopting a *church manual* or *creed*, setting forth anti-Gospel polity principles or doctrine, I shall be excused from endorsing. The church that *Jesus Christ* built upon

the *rock* has an all sufficient foundation and law for its government.

If unfortunately several have made shipwreck since the Warsaw Convention, I do not believe the cause was on account of opposing the adoption of those papers referred to. I hoped and still continue to hope that the Dean of Ashland University, who is the principal instructor in the Theological Department, does not need any *Manual* outside of the one the Lord has given.

My dear brother if you teach that in all its fulness and perfection, and men and women go out from the University so well prepared for the work of the Master, we need have no fear in reference to government for a proper application of pure Bible Theology is proper *Church government*. May the Lord over rule all Conferences and church work for his own glory and the salvation of the world, is my prayer.

Blanco, Pa.

#### THE CONVENTION.

B. C. MOOMAW.

To those who go, and to thousands who tarry at home, the meeting of our National Conference is an event of unusual interest. There are some, perhaps, who regard with apprehension this increasing interest in the great gathering of our workers and talkers, to deliberate upon the affairs of the CHURCH, as well as the churches, but if these brethren thoroughly understood the philosophy of their own sentiments and feelings in regard to this matter, it may be that their views would not be quite so hostile to the idea of a general organization. The Progressive movement was a revolt against the old time absolute power of the German Baptist Annual Meeting. It was an assertion of spiritual democracy, as against spiritual tyranny, and as all reforms develop extremes, this reform immediately exhibited a tendency to swing to the extreme of incoherent congregationalism. The like has occurred again and again in history. The great revolt of the fifteenth century against salvation by works, led at once to the opposite extreme of salvation by faith alone, without works, and so powerful was the impulse gained by this heresy that it threatened for a time to engulf the reformation. But as time wore on, the better judgment of the leading reformers settled upon a more scriptural and more rational basis, not, however, without leaving in the body of the reformation some taint of Antinomianism.

The revolt of George Fox and his associates against the elaborate ritualism of the English church went at once to the